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A N  
ANSVVER  
T O A  
Dark, Confused  
PAPER:

ENTITULED  
Several Things given forth  
By JOHN ARNSLOE.

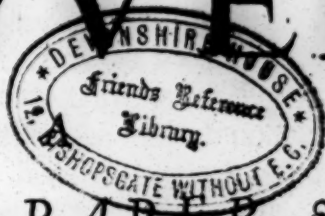
WHEREIN  
His Confusion and Dark Spirit is manifest and  
reproved.

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L O N D O N,  
Printed for Benjamin Clark, in George-Yard, in Lombard-  
Street. 1683.



# AN ANSVVER TO



Dark, Confused PAPER, &c.

**I** Have seen a Paper in Print ; the Title of which was, *Several Things given forth by the Spirit of the Lord, through a Vessel prepared to do the Father's Will, known by the Name of John Aynsloe* : wherein J. A. applauds himself that he is such a Vessel ; and would have the Reader to believe his things are given forth by the Spirit of the Lord ; and so to pin their Faith upon his Prescription, form and order, and believe as he believes ; but I cannot believe that he hath given forth these things from the Light and Spirit of God, because there are so many stings and bitings in it.

Though (thou sayst) *thou recommends them to the Light from whence they came, that in the Light thou mayst have an understanding of all things that belong to thy peace* : What is that, but that I may have an understanding of thy words, and from whence they came, which are not from the light of Christ which thou speaks of.

And thou tells the Reader, there be many false Prophets gone into the World ; *and if it were possible they would deceive the very Elect* ; but thou durst not tell the Reader what they are, nor who they are, nor their Fruits ; and thou sayst, *the Light will disco-*

ver what sort they are, &c. The Light I have already, and need not thy numerous Prescriptions, that tells me of false Prophets, and doth not tell me the Fruits by which they are known : and again thou sayst, *if thou wilt sink down into it, (to wit.) the Light not having thy mind above it, nor puffed up with the profession of it, for if thou art, then thou wilt be apt to measure with the wrong measure, and it will be thy self, and not the Angel with his measuring Reed.* John, I fear this is just thy own condition, puffed up with the profession of Light, without the Possession, busied with thy own conceits as thou speaks of. But John, hast thou the Angels measuring Reed ? and if so, what is it ? why dost not thou declare what it is ? and what is that outward Court thou speaks of ? Why dost not thou explain it, and that which pertains to it ? and thou speaks of such that are busie in their own conceits ; they make their own waies right and all others wrong. This is Error and Deceivableness ; for Christ is *the Light which lightens everyman that comes into the World* ; why should any man think his waies to be better than anothers, &c. John, dost not thou think thy way better than the *Baptists, Presbyterians, Papists and Turks*, &c, and why didst not thou bring thy Maid, which was thy House-keeper, to the men and womens Meetings, before ye went together, if thou didst not conceit and think thy way better than another ? and if thou thinks thy way better than another, art not thou found in the conceits, error and deceivableness ; but I tell *J. A.* that Christ, *the new and living way*, is better than all the waies that Man hath invented : But who did ever force John to believe as they believed, or as the Church believed ? and what was the force that thou speaks of ? and thou speaks of some that have denied themselves, and takes up the Cross and follows him, &c. and do sit down in the heavenly places in Christ Jesus, page 2. but dost thou judg, John, that this is the right way, and others wrong that do not sit here ? and dost thou think it is a better way than others that do not sit here ? and if so, then thou hast judg'd thy self in error and deceivableness, see thy Epistle.

And

And *J. A.* Thou sayst they took my Jewels, and deckt themselves, and plaid the Harlot ; and such cannot agree amongst themselves ; a lordly spirit, bearing rule in them ; they smite one another, and would be Lords : But who these be *J. A.* hath not declared, so that he hath been beating the air ; but *J. A.* saith, some of these are ready to say we are Sons, if they be, it is but as Hagar and Leah, they must not inherit with Isaac, &c. but must be cast out with Bag and Bottle. *John*, hast thou given forth these things from the Spirit of God ; I fear malice and envy hath blinded thee, for where was ever the Sons of Leah cast out with Bag and Bottle ? (as thou sayst) Hagar and Ishmael were ; is this the Angels measuring Reed in thee ? for read *Ruth* 4. 11. where it's laid, *The Lord make the Woman that is come into thy House like Rachel, and like Leah*, which two did build the House of Israel ; so here thou mayst see that Leah and her Sons were esteemed as well as Rachel. Was not Judah son of Leah ? and is not Christ called the Lion of the Tribe of Judah ? and did not Christ come of the Tribe of Judah ? *Rev.* 5. 5. and our Lord sprang out of Judah, *Heb.* 7. how doest thou say thou hast given forth these things from the spirit of the Lord ? any common Professor will judg thee, and see thy error that thou belies the spirit of the Lord : And *John*, thou sayst, we see the King in his Glory, and behold his Face continually, &c. he being given for salvation to the ends of the Earth, that we look not for another. Who doest thou mean, Christ the Lion of the Tribe of Judah ? and was not Judah Leahs son, which thou sayst must be cast out with Bag and Bottle as well as Hagar, &c. and *John*, thou sayst, in page 3. if any man minister of himself, or of his own abilities, he ministers to self in another, and feeds that which is for death, both in himself and others, and will not profit, but will redound back again upon him as unfavoury. This which thou hast ministred here is unfavoury, & redounds back again upon thy self, which may feed Self and Death ; which is from Self, and not the Spirit of God. And *John*, thou sayst the Church is in God, &c. and there is none knows her but those that are Members of Her ; and all such are Members of his Body, of his Flesh, and of his Bone, though not all of one outward Profession or

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*Society of People, but is Universal.* What *John*, not all of one outward Profession or Society? What, do they not profess Christ the Way, the Light the Truth, and his Faith and Worship? I say, do they not confess this outwardly before men, and suffer for it, and yet Flesh of Christ's Flesh, and Bone of his Bone, not all of one outward Profession or Society? Then what is the Profession or Society, if they be not all of one outward Profession or Society? The Apostle saith to *Timothy*, fight the good fight of Faith, lay hold on Eternal Life, whereunto thou art also called, and profess a good Profession before many Witnesses. I give thee charge in the sight of God, who quickens all things, and before Christ Jesus, who before Pontius Pilate witnessed a good profession, 1 Tim. 6. 12. 13. Wherefore holy Brethren, Partakers of the Heavenly Calling, consider the Apostle and High Priest of our Profession Christ Jesus. Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God; let us hold fast our Profession, Heb. 3. 1. & 4. 14. was not this Profession published forth outwardly from an inward possession, else how could it be before many witnesses profess? And again, are not all the Members of Christ's Body, that are Flesh of his Flesh, and Bone of his Bone? are they not of one outward Profession and Society of People, if they be not all one? yet they are all one Flesh, and Bone of Christ? and (*John*, thou sayst) in page 1. *The Woman hath not power over her own Body; neither doth the True Church challenge any such thing, nor make any stir about it, but rests in the Bosome of her Beloved.* But the Apostle tells ye, *the Wife hath not power over her own Body, but the Husband; and likewise also, the Husband hath not power over his own Body but the Wife;* But this thou hast left out; and if *J. A.* and others were of the True Church, and did rest in the Bosome of Christ, and had no power, nor did not strive about it, then by what power I ask *J. A. W. R. T. C. F. B.* and thou thy self have made all this stir and strife, and printed so many confused Books against God's People; but these are such Trees, their Fruits have not declared that they rest in the Bosome of Christ; and as many as receives Christ, he gives them power which are of his Church

Church, &c. to judg of the difference amongst themselves, and to judg Angels and the World ; and doest not thou give a Rule in thy Epistle ? try their Spirits, the False Prophets Spirits ? the Light will discover &c. and yet thou sayst, *a Woman hath not power over her own Body, &c.* But when Christ sent forth his Ministersto preach the Gospel, he gave them power, and some had power over their own wills: and the Apostle said, *They had power and would not abuse it, 1 Cor. 9.* and this Power is from Christ, which Christ gives to his Church. Can *J. A.* say the Church takes not upon her to end Controversies, but leaves all to Her Husband; neither doth She judg Her Fellow-members. All judgment is committed to Her Husband ; and yet art not thou judging in thy first page of them that make their own way right and others wrong ? And did not the Apostle judg and distinguish things pertaining to true Consciences, and seared Consciences ? *Rom. 2. 13. 1 Cor. 8. 1. 1 Tim. 4. 2.* If the Apostles, or the Church judged without power, then they were to blame by thee: and though Christ hath all power in Heaven and Earth given to him, yet he hath given to his Church power, and the spirit of judgment and of a sound mind, But if *J. A.*'s Church leaves all Controversies pertaining to her Husband, than why did *W. R. & T. C. & F. B.* and many others print and publish so many Controversies pertaining to Conscience ; seeing that ye have no power from Christ but have left them to him ? is not thy Prescription here contrary to your practice ? and *J. A.* thou sayst in pag. 4. *neither can She*, to wit, *the Church dispose of any thing, no not of her Dowry, it is reserved for her Husband's Heir.* But this Husband we must understand is Christ, than who is Christ's Heir ? as is said before, it is not the Church ? *She can not dispose of any thing, no not of her Dowry, J. A. saith*, but he hath not explained what is her Dowry ? whether it be her Gifts which she hath received from Christ ? which is *for the perfecting of the Saints, the work of the Ministry, the edifying of the Body of Christ and not the Churches of Christ, Coheirs or Joynt-heirs with Christ ;* and what is the Churches Dowry as thou calls it ? Is it

it not Eternal Life which Christ gives her, *which Dowry is reserved* thou sayst *for her Husband's Heir, which she cannot dispose of*; then she is not Heir with her Husband, *to wit*, Christ's Heir must have the Dowry; therefore let me know, who is Christ her Husband's Heir, seeing the Apostle saith, *Christ is Heir of all things*, Heb. 1. and *John*, how darest thou father these things upon the spirit of God; and *John*, is not the Church and the Ministers of the Spirit to help such as are weak in faith? and what durst thou, preach, print, and speak if thou wouldst not have People to believe as thy Church believes? which if thou ministers to the spirit from the spirit, it would reach to the spirit, and be a favour of life to the life, but thy words doth not reach to the spirit of God, nor the outward reason of men: and *John*, thou sayst, *the Saints Unity stands not in outward observations*, F. B. W. R. T. C. hath made a great noise of *outward orders, forms and observations*, but never tells what they are, for we know that *the Saints Unity stands in the spirit of God*; and *John*, thou sayst *all are to be left free to the exercise of the faith which they have received, and not to stretch it*, (Mark!) *to satisfie their Lusts*: ah *John*! is this given forth by the spirit of God from thee? Can the Faith which Christ is the Author of, the Mystery, which is held in a pure Conscience: Can this faith be strecht to satisfie thy lusts, or any man's lust? hast not thou shewed thy self ignorant, of the true, pure, saving-faith of God's Elect; thou hast spoken many words but doest not understand what thou sayst: and *John*, thou sayst *Conformity is an easie way, there is no Cross to be taken up in it; Self and Flesh sets it up, and Flesh and Self conforms to it, the Seed Christ cannot, he is without Form; he appeared in several Forms but tied to none: If any man admire the Form that he hath appeared in, he forsakes that Form and leaves it desolate*. What, are these several forms that Christ hath appeared in but tied to none? The Word is general, did Christ leave the form of Godliness, and the form of sound words, and the form of Doctrine? Rom. 6. and Christ, who being in the form of God, Phil. 2. hath Christ left this form of God desolate?

thou



*thou sayst he is tied to no Form ; and must not Christ's Members admire the Form of God that he was in, and practice his form of Godliness and Doctrine, and sound words that he hath taught as they are led by his power and spirit ? and Isaiah saith, speaking of Christ by Prophecy, his Visage was marred more than any mans, his Form more than the Sons of Men ; but J. A. saith the Seed Christ he is without Form ; but the Apostle saith, he was in the Form of God, and how could they marre his Visage and Form if he had it not as a man ? but the Prophet saith, there was no such Form or Comeliness, nor Beauty, that when we see him, we should desire him ; and that may be very well said now to many, and to be made conformable to the Image of the Son of God, and being conformable to his Death ; Is there no cross in this Conformity ? Doth Self and Flesh set up this Conformity ? Nay, Self and Flesh is crucified by this Conformity ; and if thou hadst been guided by the Spirit of God, thou wouldst have made a distinction betwixt the True Conformity and the False : J. A. thou sayst the form is but the Grave-clothes that the Crucified is wrapt in when the life is slain ; but when the Resurrection is known, the Grave-clothes are left behind, &c. they who are in the first Resurrection, they contend not about Forms, but sit together in heavenly places, above Forms in Christ Jesus, But John, is not Christ in the Form of God in the heavenly places ? and what are the Saints above this Form ? and who hath contended so much about Forms as J. A. & F. B. W. R. T. C. & J. W. You made a great noise about Forms in Print, and yet thou sayst, the Church doth not take it upon Her to end Controversies, but leaves them to her Husband. So, in this you have manifested your selves not to be of the Church by your practice, and do not lie in her Bosome ; and J. A. where doest thou prove the Grave-Clothes that when Christ was crucified he was wrapt in to be the Form, for when the Life was slain, thou saist the Form is but the Grave-Clothes, in these words, therefore I prove this New Doctrine or Innovation ; and is this the Form that the Contest hath been about betwixt form and spirit and form and freedom ; and now with*

some, no Conformity to form no Unity Form being its Weapon, or Bond; now are these Grave-Clothes? this Weapon, with some no conformity; and if the Grave-Clothes be the Form and the Weapon, and the Bond; surely *John*, that Weapon will not hurt thee; but *John*, thou must prove the Form is the Grave-Clothes, for we cannot *pin our Faith upon thy Sleeve*, tho' thou fasten it upon the Spirit of God, which hath no answer to God's witness in our Consciences, nor Hearts; and *J. A.* thou sayst God hath taken away its power from it, to wit, the Form; but hath God taken his power from the form of sound words, the form of Doctrine, the form of true Godliness; and hath God taken away his power from Christ? who being in the form of God, *Ec. Phil. 2.* hath not Christ all power in Heaven and in Earth given to him? And *J. A.* dost thou think to throw down all Forms without distinction, thou throws down thy own form and prescriptions in preaching and printing, and going to outward Assemblies; so thy spirit and work is come forth to be tryed with the Spirit of God, not to be of God in this work like the false Prophets Spirit, who put no difference, *Ec.* and therefore thou hadst better have been quiet, than to have done this work, for it hath brought no credit to thee, and therefore call in thy printed Paper again where thou hast spread it abroad.

This Answer to *John Aynsloe's* Paper I sent to him in a friendly way, inclosed in a Letter, wherein I desired him to consider what he had done, and to call in his confused Paper, that young and weak Peoples minds might not be hurted and abused therewith; and also gave him a months time to consider of it, and to call in his printed Paper, if not, he might expect this Answer to be published in Print, but no answer I received from him, but I was informed he made slight of it, therefore is this Answer to his Paper (which he had a Copy of as aforesaid) published in Print; in love to all young and tender-hearted People, whose Faces are *Zion-wards*, that they may mind the Light of Christ

Jesus, which discovers such *Babel*-Builders with your Works, which is with the Fire of God's Jealousie to be burnt, for a day of Consumption is determined upon them, saith the Lord.

London, the 5th.  
Month. 1683.

From One that Travels  
for the Prosperity of Zion,  
*JOHN TRSO.*

## POSTSCRIPT.

**I**A. Thou sayst but some of these are ready to say we are Sons, but if they be, it is but of *Hagar* and *Leah*, they must not inherit with *Isaac*, but must be cast out with Bag and Bottle; and then thou tells a story of the false Church, challenging a power to themselves over their Members, to cut off and set on as they please; and that by an infallible Spirit as they say; and a woman hath not power over her own body; neither doth the True Church challenge any such thing, nor make any stir about it, but rests in the Bosome of Her Beloved, &c. now *John*, thou sayst *Hagar* and *Leah*, and their Sons must be cast out with Bag and Bottle; who must cast them out? what must the Sons of *Leah* as well as *Hagar* be cast out? what *John*, wilt thou excommunicate the Sons of *Leah*? and then must not *Judah* go out as well as the rest? and Christ the Lion of the Tribe of *Judah*? for thou sayst they must be cast out with Bag and Bottle, it is well thou wilt suffer them to have a Bag and a Bottle, and yet the woman hath not power over her own body; neither do the Church challenge any such thing, to wit, Power, nor makes a stir about it: hath she no power as thou sayst, to cast out *Hagar* and *Leah's* Sons with Bag and Bottle? and yet they must be cast out too; and this thou sayst thou hast given forth from the spirit of the Lord, but it is from thy mis-carrying Womb which thou speaks of; but *John*, who hath made a stir about it, to wit, the Power? hath it not been *J. S. J. W. F. B. T. C.* and thy self? have not your printed Books and Papers made it manifest to your shame and nakedness? but if the woman have not power over her own body; neither doth the True Church chal-

challenge any such thing, &c. then by what power do they offer up their Souls, Bodies and Spirits to the Lord ?

And *J. A.* didst thou give licence or power to *W. R. T. C.* and *F. B.* to publish thy name so often in their wicked Books against God's People ? or didst thou ever reprove them for so doing concerning thy taking thy House-keeper to thy Wife ? which is published to all your shame : *John*, when thou wentest to the mens Meeting, and told them thou didst intend to take thy House-keeper to thy Wife, or to that effect ; did not Friends ask thee where was thy House-keeper ; and desired that she might come next Meeting with thee, to the intent they might hear what she said to it, and thou coming no more, nor she at all before Friends, that they might hear what she said to that which thou hadst propounded before the Meeting in her absence. How *John*, could Friends be witnesses without hearing of you both face to face, but she never appeared before them, nor thou again about the matter : and did ye not go both together ; and now because Friends judged such a disorderly practice, and such was judged as the Case of *J. H.* and another in *Kent*, and another in the *North* about twenty years agoe, who stood up in the Assemblies, and said they intended to take such a one, and the woman not there ; and this is below men, for they would hear what the women said to it if they be witnesses, and therefore we judged such practices above twenty years agoe, that none might deceive or abuse young women or widows behind their backs, but that both might be heard face to face, with consent of their Parents and Relations : and how often doth *W. R.* speak over and over in his Book against judging, and not hearing face to face ? and how would Friends have judged of *John Aynsloe's* Marriage, without hearing her at a Meeting with him what she said to his Proposal : nay *John*, thou must not think to impose such wicked and disorderly things upon God's People ; nor *W. R.* nor *F. B.* who hath so often published thy name in their Books against us about thy Marriage ; which practice was below civil men, and is judged with the spirit of Truth.